Служение ангелов как канала для Духа Божьего

В этом видео я рассмотрю, какую функцию выполняют ангелы в качестве канала для Духа Божьего.

В первую очередь напомню, что Дух Святой и ангелы — это не одно и то же.

В своих трудах Э. Уайт не смешивает между собой два понятия: Дух Святой и ангелы. Дух Святой — это Дух Святой. Ангелы — это ангелы. Приведу несколько цитат, где Дух Святой и ангелы упоминаются вместе и где из контекста ясно, что Э. Уайт проводит разграничение между ними.

Первая цитата из книги «Служение исцеления», 35-ой главы «Необходимое знание», с. ориг. 417.2 :

> «Библия показывает нам Бога в Его высоком и святом местопребывании не в состоянии бездеятельности, не в молчании и уединении, но окруженного десятками тысяч десятков тысяч и тысячами тысяч святых существ, которые ждут, чтобы исполнить Его волю. Через этих вестников Он находится в активном общении с каждой частью Своих владений. Посредством Своего Духа Он везде присутствует. Через посредство **Своего Духа** и **Своих ангелов** Он служит людям.» [1] (Перевод — Орлов Анатолий)

Бог находится на небе, в Своём высоком и святом местопребывании, а людям Он служит как посредством Своего Духа, так и посредством ангелов. Здесь Э. Уайт не смешивает Духа Божьего и ангелов.

Вторая цитата из письма Э. Уайт Оле Олсену от 14 октября 1892 г., абз. 3 :

> «Святой Дух сошел в нашу среду, и наши сердца сделались очень спокойными. Мы осознали, что можем доверить старейшину Тенни заботе Бога, и что Его **ангелы** будут сопровождать брата на всем пути, защищать и направлять его посредством **Божьего Святого Духа**.» [2] (Перевод — Орлов Анатолий)
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> Письмо 96, 1892 г., Олсену, О. А., Аделаида, Южная Австралия,14 октября 1892 г.
>
> The Holy Spirit came into our midst, and our hearts were made very tender. We felt that we could commit Elder Tenney to the care of God, and that His angels would go with him on all the journey, and protect and guide him by His Holy Spirit.

Э. Уайт и другие собравшиеся осознали, что ангелы Божьи будут сопровождать брата Тенни и эти же ангелы будут направлять его посредством Святого Духа. Одни будут направлять с помощью другого. Ангелы и Дух Святой здесь не одно и тоже.

Третья цитата из статьи Э. Уайт «Христос — наш образец», опубликованной в «Наставнике молодёжи» от 21 ноября 1911 года, абз. 10 :

> «Когда Христос вознёсся к Отцу, Он не оставил Своих последователей без помощи. **Дух Святой**, как Его представитель, а также **небесные ангелы**, как служебные духи, посланы помогать тем, которые борются с великими трудностями, подвизаясь добрым подвигом веры.» Также «Вести для молодёжи», с. ориг. 17.1. [3] (Перевод — Орлов Анатолий)

Здесь посланы как Дух Святой, так и ангелы. Ангелы и Дух Святой не одно и тоже.

Четвёртая цитата взята из «Австралийских опытов», из описания Стэнморского лагерного собрания:

> «По мере продолжения работы интерес возрос и углубился. Задействованные силы, ходя в спокойствии перед Богом, молясь и бодрствуя в молитве, получали поддержку **небесных ангелов**. Через **них** и посредством **Своего Святого Духа** Христос трудился над человеческими сердцами. Небесные разумные существа всегда ожидают каналов, через которые они могут сообщить свет истины и помощь в труде, который должен быть осуществлён в человеческих сердцах.» [4] с. ориг. 240.8

Здесь Э. Уайт написала, что Христос трудился над человеческими сердцами как через ангелов, так и посредством Святого Духа.

Пятая цитата взята из письма Э. Уайт доктору Джону Харвею Келлогу:

> «Я должна сейчас вам сказать, мой брат, что работа, совершённая в Колледж-Вью в отношении Пекарни, не одобрена Богом. Такого рода работа несомненно нанесёт великий вред вам и всем, кто объединится с вами в ней. С обеих сторон было совершено то, что огорчило Дух Божий и **небесных ангелов**.» [5]
>
> Письмо 112, июль 1901, абз. 6. Сент-Хелина, Калифорния.

Здесь действия братьев огорчили как Дух Божий, так и ангелов.

Шестая цитата взята из рукописи Э. Уайт №151 за 1906 год, абз. 4. «Идите и научите все народы».

> «**Дух** и церковь, объединённые со Христом и **ангельскими существами**, должны трудится, представляя из себя церковные орудия, которые должны озвучить служение **Святого Духа** миру. Они приглашают: «Придите, возвестите Мое приглашение всем народам, языкам и племенам. И кто хочет, пусть приходит и берет воды жизни даром. И затем своим влиянием, своим голосом и пером они должны провозгласить весть, которая должна быть возвещена во всех частях мира. Поэтому я свидетельствую, что если кто-либо изменит слова этой книги этого пророчества, чтобы воспрепятствовать практической работе **небесных ангелов**, соединенной с **наделением Духом благодати**, и чтобы помешать Слову, которое Я исполню, Я посещю его

с самым суровым возмездием. Ничего нельзя говорить или делать того, что уменьшит эффективность посланий, которые Я предназначил донести до всех народов, всех языков и всех людей». [6]

Здесь представлены 4 церковных орудия которые должны озвучить служение Святого Духа миру. Эти орудия — это Сам Дух, церковь, Христос и ангелы. Ангелы и Дух здесь не одно и тоже. Кроме того, работа ангелов соединена с наделением Духом. Работа ангелов и наделение Духом - это разные вещи, но они соединены друг с другом.

Из приведённых мною цитат видно, что ангелы трудятся в тесной связке с Духом Божьим, но они не являются Духом Божьим и, в свою очередь, Дух Божий не есть ангелы. Святой Дух и ангелы — это два разных средства, посредством которых Бог служит людям.

А теперь рассмотрим служение ангелов в качестве канала для духа Божьего.

В первую очередь нужно отметить, что Сам Бог трудится над разумом человека. Об этом Э. Уайт пишет в Рукописи 165 за 1899 год:

«Бог трудится над разумом и сердцем, а результатом этого труда является характер.»

Рукопись 165, 1899 (26 декабря), «Слова совета к служителям и врачам», абз. 13. [7]

Бог совершает этот труд над сердцем человека посредством Своего Духа. Об этом Э. Уайт пишет в своей статье «Обетование о Духе», опубликованной в «Ревью энд геральд» от 10 июня 1902 года, абзац 6:

«... Господь провозглашает «Я вложу Мои законы в их разум и напишу их в их сердцах». Бог является этим могущественным, всесильным влиянием в этой работе преобразования. Посредством Своего Святого Духа Он записывает свой закон в сердце.» [8]

Эту работу преобразования Бог может совершать только благодаря жертве и посредничеству Своего Сына. Об этом Э. Уайт пишет в Рукописи 83 за 1901 год:

«Приняв человеческую природу, Христос умер вместо преступника, чтобы преступник, хотя и падший, мог через воскресение, вознесение и посредничество Спасителя получить Святой Дух. Христос был уничижён для того, чтобы человек, отчуждённый от Бога, мог быть омытым и очищенным и освящённым, приготовленным к получению наследия святых во свете.»

Рукопись 83, 1901 (26 августа), «Божий замысел о Своих санаториях», абз. 3. [9]

Результатом работы преобразования сердца человека является то, что Христос живёт праведной жизнью в освящённом человеке. Об этом Э. Уайт пишет в своей статье «Действенная молитва», опубликованной в журнале «Работник Субботней Школы» от 1 января 1896 года (абз. 3):

«Господь Иисус любит Свой народ и, когда они доверятся Ему, полностью завися от Него, Он укрепит их. Он будет жить через них, давая им вдохновение Своего освящающего Духа, наделяя душу жизненно необходимым переливанием Самого Себя. Он действует через их способности и приводит к тому, что они выбирают Его волю и проявляют Его характер. Тогда вместе с апостолом Павлом они могут сказать: «Я распят со Христом; тем не менее я живу; но не я, а Христос живёт во мне; и жизнь, которую я проживаю во плоти, я живу верою Сына Божия, Который возлюбил меня и отдал Себя за меня.» [10]

В эту чудесную работу преобразования вовлечены ангелы. Вот что об этом написала Э. Уайт в «Желании веков»:

«Ангелы Божьи всегда восходят с земли на небо и нисходят с неба на землю. Христовы чудеса для сокрушенных и страдающих были совершены силой Божьей через служение ангелов. И каждое благословение приходит к нам от Бога именно через Христа посредством служения Его небесных вестников. Приняв на Себя человеческую природу, наш Спаситель объединяет Свои интересы с интересами падших сыновей и дочерей Адама, а посредством Своей Божественной природы держится за престол Бога. И потому Христос является посредником в общении людей с Богом и Бога с людьми.» {ЖВ 143.1} [11]

Обратите внимание на то, что каждое благословение приходит к людям от Бога именно через служение ангелов. В письме 100 за 1894 года Э. Уайт назвала обретение Духа Святого бесценным благословением:

«Принятие Духа Святого является бесценным благословением.»

абз. 6. [12]

Святой Дух, представленный в Библии и в трудах Э. Уайт маслом, доставляется с неба людям ангелами:

«В небесных дворах ангелы ожидают того, чтобы получить от Бога святое масло, которое должно быть вылито в сосуды, приготовленные для него. Эти святые существа принимают особое участие в служении людей. Они подготавливают сердца для принятия святого масла, данного для того, чтобы Христос мог быть всем во всех.»

Рукопись 16, 1900 (20 февраля), «Работа для этого времени», абз. 30. [13]

О получении этого масла Э. Уайт пишет в следующей цитате:

«Два масличных дерева, **небесные вестники**, изливают из себя золотое масло в золотые трубочки, представляющие церкви. Эти церкви должны позволить свету воссиять в славной яркости. См. Отк.1:20; 2:1. Господь не примет самое восхитительное служение, если работа не очищена от всякого эгоизма, всякой гордости и всякой нечистоты. Душа должна быть посвящённой. Золотое масло от небесных вестников должно быть получено. Эта связь с Божьими

силами сделает каждого работника в офисе живым каналом для света.»

Э. Г. Уайт, Письмо 27, 1896, с.25.

А в следующей цитате Э. Уайт подтверждает, что две маслины, символизирующие ангелов, сообщают Святой Дух церквям:

> "Не воинством и не силою, но Духом Моим, говорит Господь Саваоф" (Зах.4:6). Через золотые трубочки масличные ветви изливают из себя золотое масло. Эти масличные ветви есть помазанные елеем, предстоящие Господу всей земли. Через них Святой Дух сообщается **церквям**. Таким образом Небо и земля объединены. Сила, находящаяся на Небе, объединяется с **разумными существами земли** (людьми).»
>
> *Э. Г. Уайт, «Не воинством и не силою»,*
> *Ревью энд геральд, 16.05.1899, с.1.*

О том, что ангелы вовлечены в работу над сердцами людей, Э. Уайт пишет также в Письме 71, 1893, абз. 10:

> «Каждому человеку дана мера Духа на пользу. Через служение ангелов Святому Духу дана возможность воздействовать на разум и сердце человека и привлекать его ко Христу, Который заплатил выкуп за его душу, чтобы грешник мог быть спасен от рабства греха и сатаны.
>
> Письмо 71, 1893, абз. 10.

По какой-то причине, известной Богу, Его Дух обретает возможность воздействовать на сердца людей именно через служение ангелов. Так же, как и чудеса Иисуса были совершены силой Божьей, Духом Божьим, через служение ангелов, так и преобразование Богом сердца человека совершается Духом Божьим через посредничество Христа при помощи служения ангелов. Поэтому очень часто Э. Уайт в своих трудах схоже описывает работу Духа Святого и ангелов. Отсюда некоторые пришли к выводу, что фраза «Дух Святой» имеет второе значение и обозначает ангельское воинство. Но внимательное и обширное исследование употребления этой фразы в трудах Э. Уайт, не подтверждает такое понимание. Слова «Дух Святой», написанные с большой буквы, у Э. Уайт всегда имеют только одно значение и обозначают Дух Божий.

Итак, работа преобразования сердца грешника осуществляется следующим образом. Главным деятелем является Сам Бог. Для совершения этой работы Он использует Свой Дух. Но эту работу невозможно было бы осуществлять, если бы Христос не умер за грешников и не нёс посредническое служение в небесном святилище. Ангелы же в вовлечены в эту работу как носители Духа Божьего. Сами по себе ангелы не могут влиять на сердца людей, но, изливая Дух Святой в сердца людей, они оказывают влияние на них. Это подобно тому, как люди сами по себе не могут совершать чудеса, но силой Духа Божьего могут это сделать. Благодаря служению ангелов как носителей Духа и сами люди становятся каналами для небесного влияния. Вот что пишет об этом Э. Уайт:

> «Таким образом, посредством Святого Духа человек становится деятелем, посредством которого души вводятся в Царство Небесное. Через освящение Духом он является светом, который направляет души на правильный путь и привлекает души к Иисусу Христу. Его до сих пор парализованное нравственное влияние оживляется духовной жизнью и вновь наделяется силой. Через вмененную праведность Христа христианин занимает выгодное положение и становится

каналом, через который может действовать Святой Дух, и работа, совершаемая через человеческое посредство, не разочаровывает нашего Искупителя, ибо через такие орудия Он не напрасно взывает к душам людей.»

Письмо 71, 1893, абз. 10. [14]

Поскольку Э. Уайт назвала христиан каналом для Духа Святого, то можно и ангелов назвать так. В следующей цитате она написала, что Бог осуществляет Свою волю через ангелов:

«Бог осуществляет свою волю через посредство небесных ангелов в постоянном взаимодействии с человечеством.»

«Христианское воспитание», с. ориг. 155.2. [15]

В Рукописи 21 за 1906 Э. Уайт описывает, как Бог осуществил Свою волю через ангелов в день Пятидесятницы:

«Когда истина в её простоте практикуется в каждом месте, тогда Бог будет действовать через Своих ангелов, как Он действовал в день Пятидесятницы, и сердца будут преобразованы так прочно, что будет видно влияние настоящей истины, как это представлено в нисхождении Святого Духа.»

абз. 18. [16]

В Рукописи 78 за 1901 год Э. Уайт написала о том, как Бог через ангелов трудится над единством Своей Церкви:

«Бог неустанно трудится через своих небесных вестников, чтобы сделать членов Своей Церкви едиными сердцем и умом.»

абз. 24. [17]

А в следующей цитате Э. Уайт написала, единство в Церкви может произвести только Дух Божий:

«Когда люди совершенно поверят молитве Христа, когда ее наставления начнут воплощаться в повседневной жизни детей Божьих, тогда в наших рядах станет заметно единство действий. Брат будет связан с братом золотыми узами Христовой любви. Только Дух Божий способен произвести это единство.» {8СЦ 243.3} [18]

На первый взгляд может показаться, что слова Э. Уайт противоречивы. Но, исходя из того, что она же сама пишет об ангелах как носителях Духа, противоречие снимается. Ангелы трудятся над единством Церкви посредством Духа Святого.

Итак, в плане спасения источником Божественной силы является Отец. Это Он направляет свою силу через Свой Дух. Но каналом для Духа Божьего являются Христос, ангелы и Церковь. Получателем преобразующей силы Духа Божьего является грешник. Последним звеном в этой цепи является христианин. Э. Уайт написала очень много о каждом звене этой цепи, поэтому невозможно всё это рассмотреть даже в длинной серии семинаров. Напоследок я приведу цитату, где Э. Уайт показывает, как ангелы получают возможность говорить к грешным людям:

«Мы должны быть соработниками небесных ангелов в представлении Иисуса миру. Почти с нетерпеливым рвением ангелы ожидают того, что мы будем сотрудничать с ними; потому что человек должен быть каналом для общения с человеком. И когда мы всецело предаем себя Христу, ангелы радуются тому, что они могут говорит через наши голоса и открывать Божью любовь.» {ЖВ 297.3} [19]

Бог, Христос и ангелы ожидают нашего сотрудничества с ними, чтобы наделить нас Духом Божьим.

Со следующего видео я начну разбор фразы «третья личность Божества». Оно называется «Подлинность фразы 'третья личность Божества' из 'Желания веков'».

«Каждому человеку дана мера Духа на пользу. Через служение ангелов Святому Духу дана возможность воздействовать на разум и сердце человека и привлекать его ко Христу, Который заплатил выкуп за его душу, чтобы грешник мог быть спасен от рабства греха и сатаны. Но Дух Божий не вмешивается в свободу человека. Святой Дух дан, чтобы быть помощником, чтобы человек мог сотрудничать с Божественным, и Ему дано привлекать душу, но никогда не принуждать к послушанию. Христос готов передать все небесные влияния. Он знает каждое искушение, которое приходит к человеку, и возможности каждого человеческого агента. Он взвешивает свои силы. Он видит настоящее и будущее и представляет перед разумом обязательства, которые должны быть выполнены, и призывает, чтобы обыденные, земные вещи не были настолько поглощены, чтобы вечное терялось из виду.

Господь имеет полноту благодати, чтобы дать каждому, кто

получит небесный дар. Святой Дух принесет доверенные Богом способности на служение Христу и будет формировать и формировать человека в соответствии с божественным образцом, в соответствии с тем, насколько человек искренне желает преобразования. Христос, наш Посредник, дает Святого Духа. Искупление, совершенное на Голгофе, соприкасается с душой человека, чтобы преобразить его характер и изменить его природу до тех пор, пока на небесах нельзя будет сказать: «Вы соработники у Бога, носящие иго Христа, несущие Его бремя». Таким образом, посредством Святого Духа человек становится агентом, посредством которого души вводятся в Царство Небесное. Через освящение Духом он является светом, который направляет души на правильный путь и привлекает души к Иисусу Христу. Его до сих пор парализованная нравственная деятельность оживляется духовной жизнью и оживляется. Через вмененную праведность Христа христианин занимает выгодное положение и становится каналом, через который может действовать Святой Дух, и работа, совершаемая через человеческое посредство, не разочаровывает нашего Искупителя, ибо такими орудиями Он не напрасно умоляет Его. души мужчин. Они не люди, имеющие глаза, не видят, имеющие уши, не слышащие и имеющие сердце, не поймут.» [20]

Письмо 71, 1893, абз. 10.

A measure of the Spirit is given to every man to profit withal. Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that the human agent may co-operate with the Divine, and it is given to Him to draw the soul but never to force obedience. Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of the reckoning. {Lt71-1893.}
The Lord has fullness of grace to bestow on every one that will receive of the heavenly gift. The Holy Spirit will bring the God-entrusted capabilities into Christ's service, and will mold and fashion the human agent according to the divine pattern according as the human agent shall earnestly desire the transformation. Christ our Mediator is the One who gives the Holy Spirit. The atonement made on Calvary is brought in contact with the soul of man to transform his character and change his nature until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing His burden." Man thus becomes, through the agency of the Holy Spirit, the agent by which souls are brought into the kingdom of heaven. Through sanctification of the Spirit he is a light to direct souls in the path of right and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened with the spiritual life and re-invigorated. Through the imputed righteousness of Christ the Christian is placed on vantage ground and becomes a channel through which the Holy Spirit can work, and the work done through the human agent does not disappoint our Redeemer, for in such instruments He does not plead in vain with the souls of men. They are not human agents who

having eyes see not, having ears hear not, and having hearts will not understand. {Lt71-1893.}

It is only when Christian motives are fully acknowledged, and the conscience is awake to duty, when divine light makes impressions upon the heart and character, that selfishness is overcome, and the mind of Christ is exemplified. The Holy Spirit, working upon human hearts and characters, will expel all tendency to covetousness, to deceptive dealing.... {CS 313.1}
On some occasions the Lord has moved decidedly upon worldly, selfish men. Their minds were illuminated by the Holy Spirit, their hearts felt its softening, subduing influence. Under a sense of the abundant mercy and grace of God, they felt it their duty to promote His cause, to build up His kingdom.... They felt a desire to have a share in the kingdom of God, and they pledged to give of their means to some of the various enterprises of the Lord's cause. That pledge was not made to man, but to God in the presence of His angels, who were moving upon the hearts of these selfish, money-loving men. {CS 313.2}

The Lord calls for heartfelt repentance from those who claim to be His people. Self-indulgence is to find no place in their lives. The church of God is to be jealously guarded from every phase of dishonesty, every taint of corruption. The love of Christ is directly opposed to all avarice, all pride, all pretense. The Lord calls for humble, contrite hearts. He will work by His Holy Spirit upon all who will be worked, all who love Him and keep His commandments. And they will make the presence and power of God so manifestly to appear that the enemies of the truth will be compelled to say that God and His angels are indeed the friends and helpers of those who serve Him. {Lt 41, 1903, par. 11}

Let your words be few and well-chosen. Remember that speech is a talent. Even if you have been wronged, do not get angry. Keep your temper under the control of the sweet spirit of God. We need sweetness. Christ wants to pour upon us the bright sunshine of His presence. We are here to seek and to find God. Let us humble our hearts before Him and give Him an opportunity to fill our hearts with His grace. Shall we at this meeting dedicate ourselves to God? At your baptism you gave yourself to Him, and the Father, the Son, and the Holy Spirit pledged themselves to work in your behalf. There is power for you if you will grasp it. Bring the love of Christ into your heart and into your home, and then you will be prepared to stand in your lot and in your place. God knows you by name. He will commission His angels to give you strength and grace if you will work in His name. {Ms 62, 1901, par. 32}

There are many things in this world that cast bright lights into our life experience. We have the evidence day by day that the Lord is working through the ministration of His angels in our school in Cooranbong. In His Word the Lord is giving the most precious, noble thoughts to our students. It is the inspiration of the Holy Spirit that is working in cooperating with the educators in our school. The Lord is blessing Brother Haskell. The higher education is the study of great and noble thoughts, given in a special manner to His servant, Brother Haskell. He could not produce these things of himself. The work may be at times taxing, but the very consciousness of the help from the Spirit of God will sustain His servants, Brother and Sister Haskell, to act their part honestly, unselfishly, and according to the light the Lord has given. All have every advantage in the school to have their minds carried upward to a higher level and to a purer, clearer atmosphere, where the Lord can communicate with them individually. Religion in the heart, religion in practice, is the higher education which all must have if they enter heaven. {Ms 175, 1897, par. 13}

We must do a thorough work in education. The youth in our offices of publication should receive practical instruction in every line of work connected with the printing of books. Then, if the providence of God should lead them to other countries, they can learn the language and be able to print for the people in that country the truth that God has committed to us, which must go to every nation, kindred, tongue, and people. The Lord is sending His angels, preparing the hearts of the people to receive the truth. And if we are only consecrated to His service, we shall be sent forth in the spirit and power of Elijah. {Ms73-1906.9}

Every blessing the Father has provided for those of more mature experience, has been provided for children and youth through Jesus Christ. When the Lord sees the youth studying the life and lessons of Christ, he gives his angels charge over them, to keep them in all their ways, as he gave his angels charge over Jesus, his beloved Son. The angels attended Jesus when he lived upon earth under the guidance of God's Holy Spirit, doing his heavenly Father's will, that he might give a correct sample of character, that might be an example to children and youth. He desired that, in every action of their lives, they should do those things of which God could approve. He knew that every good work, every deed of kindness, every act of obedience to father and mother, would be registered in the books of heaven. Those who honor their parents would reap a reward in the fulfilment of the promise that they should live long upon the land which the Lord their God giveth them. Children are to continue in well-doing, praying that through the merits of Jesus, the Lord will give them his grace, his mind, and his beauty of character. God has withheld no blessing that is necessary for shaping the character of children and youth after the divine pattern given them in the youth of Jesus. They are to ask for the graces of his character, in simple, trusting faith, and in the name of Jesus, just as a son asks a favor of his earthly parent. {YI August 23, 1894, par. 3}

God had raised up Samuel to judge Israel. He was honored by all the people. God was to be acknowledged as their great head; yet he designated their rulers, and imbued them with his Spirit, and communicated his will to them through his angels, that they might instruct the people. God also gave special evidences to the people, by his mighty works performed through the agency of his chosen rulers, that they might have confidence that he had invested them with authority which could not be lightly set aside. {1SP 354.2}

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. **It is the office of heavenly angels** to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed.—*Testimonies on Sabbath-School Work*, 121, 122. {CSW 38.2}

As the years rolled on, and he wandered with his flocks in solitary places, pondering upon the oppressed condition of his people, he recounted the dealings of God with his fathers and the promises that were the heritage of the chosen nation, and his prayers for Israel ascended by day and by night. Heavenly angels shed their light around him. Here, under the inspiration of the Holy Spirit, he wrote the book of Genesis. The long years spent amid the desert solitudes were rich in blessing, not alone to Moses and his people, but to the world in all succeeding ages.

13-17 (Mark 1:9-11; Luke 3:21, 22; John 1:32, 33). Angels and a Golden Dove—Jesus was our example in all things that pertain to life and godliness. He was baptized in Jordan, just as those who come to Him must be baptized. The heavenly angels were looking with intense interest upon the scene of the Saviour's baptism, and could the eyes of those who were looking on, have been opened, they would have seen the heavenly host surrounding the Son of God as He bowed on the banks of the Jordan. The Lord had promised to give John a sign whereby he might know who was the Messiah, and now as Jesus went up out of the water, the promised sign was given; for he saw the heavens opened, and the Spirit of God, like a dove of burnished gold, hovered over the head of Christ, and a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased" (The Youth's Instructor, June 23, 1892). {5BC 1077.7}

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We have every reason to believe that the Lord Jehovah and the angels of heaven were looking upon Christ as he began his work of mercy for the lost world. At the beginning of his public labors, the heavenly indorsement was stamped upon his work and mission; but when he was baptized, the heavenly host knew that Jesus had placed his feet in the blood-stained path that led to Calvary. When his mission began, the heavens were opened, and the glory of God encircled the Son of God; but when it ended, he hung upon Calvary's cross, and even the sun which he had created, refused to shine upon the scene of his agony. Darkness, denser than that of midnight, enshrouded the Son of God. {YI June 23, 1892, par. 5}

When God pointed out to Philip his work, the disciple did not say, as many are saying today, "God does not mean that. I will not be too confident, or I shall make a mistake." Philip that day learned a lesson of conformity to God's will which was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring to the appointed agencies light for those who are in need of it. The heavenly angels do not undertake the work of preaching the gospel. Through the ministration of angels God sends light to His people, and through His people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received. {BEcho December 10, 1900, par. 12}

Дополнение к разделению между ангелами и Духом

Only as they were united with Christ could the disciples hope to have **the accompanying power of the Holy Spirit** and **the co-operation of angels of heaven**. With the help of these divine agencies they would present before the world a united front and would be victorious in the conflict they were compelled to wage unceasingly against the powers of darkness. As they should continue to labor unitedly, heavenly messengers would go before them, opening the way; hearts would be prepared for the reception of truth, and many would be won to Christ. So long as they remained united, the church would go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Song of Solomon 6:10. Nothing could withstand her onward progress. The church would advance from victory to victory, gloriously fulfilling her divine mission of proclaiming the gospel to the world. {AA 90.2}

Только объединившись со Христом, ученики могли надеяться, что их будет сопровождать сила Святого Духа и ангелы небесные будут сотрудничать с ними. С помощью этих Божественных сил они могли идти в мир сомкнутыми рядами и одержать победу в борьбе, которую им предстояло непрестанно вести с силами тьмы. Если они будут продолжать трудиться сообща, небесные вестники пойдут пред ними, прокладывая путь; сердца окажутся подготовлены к принятию истины, и многие будут приобретены для Христа. Если они сохранят единство, Церковь будет «блистающая, как заря, прекрасная, как луна, светлая, как солнце, грозная, как полки со знаменами» (Песнь Песней 6:10). Ничто не могло воспрепятствовать ее росту. Церковь одерживала победу за победой, чудесно исполняя свою Божественную миссию — проповедовать Евангелие миру. {ДА 90.2}

Ms 128, 1901
The Principles that Should Control the Lord's Workers
NP
December 24, 1901
Portions of this manuscript are published in AH 283, 388, 488; SD 312; Ev 42, 86; 4MR 297; 11MR 276.

What shall I do? is the inquiry now to be made. Shall I strive for the supremacy? No, no, no! If you will now see that you have grieved the Holy Spirit of Christ, **if you will now come into working order and do homage to the Holy Spirit in the office that it holds in the plan of redemption, you will be able to work in co-operation with God. Only in this way can you do honor to Christ's great work, for it is through His mediation that to human agencies are imparted the direct influences of the Holy Spirit to give power to prayer and to entreaty in a united effort to save souls ready to perish.** Christians who love Christ will plead for the conversion of souls. It is this first love that so many have lost. {Ms 128, 1901, par. 47}

August 31, 1899
"Even Your Sanctification"

When we feel our heart need, when we long after the quickening influence of the Holy Spirit, Christ draws nigh to us. Self is crucified. Christ lives in us, and the power of the Spirit attends our efforts. Then the soul is refined and elevated. Light from the heavenly sanctuary shines upon us,

and we are enabled to exert an influence which is a savour of life unto life. By a union with Christ, by living faith, we are privileged to enjoy the efficacy of His mediation. We are crucified with Christ, buried with Christ, risen with Christ, to walk in newness of life. {PrT August 31, 1899, par. 10}

Вот первый вопрос, на который необходимо ответить:

Трудится ли Бог над разумом людей напрямую?

No one should lean wholly upon another's mind; but as God's free agents, each should ask wisdom of Him. When the learner depends in a large degree upon another man's thoughts, and goes no farther than to accept his plans, he sees only through that man's eyes, and is so far only an echo of the other. **God will, by His own Spirit, work directly through the mind he has put in man**, if the man will only give him a chance to work, and will recognize his dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another, and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of christianity is "Christ our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their mind; for if this method of indirect influence is kept up, souls can not be impressed and directed by the great I AM. They will, on the other hand, have their experience blended with another, and will be kept under a moral restraint, which allows no freedom of action or of choice. {1888 112.1}

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit's working, and his conversion is genuine. {RH July 7, 1904, par. 11}

Lt 82, 1907
Olsen, O. A.
St. Helena, California
March 5, 1907
Portions of this letter are published in UL 78.
Elder O. A. Olsen
"Elsnath"
Strathfield, N.S.W.

Through the agency of the Holy Spirit, God works a moral change in the lives of His people, changing them into the likeness of Christ. Then, when the last trumpet call shall reach the ears of the dead who sleep in Christ, they will come forth to a new life, clothed with the garments of salvation. They enter in through the gates into the city of God, welcomed to the happiness and joy of their Lord. Would that we all could understand and ever keep in mind the joys that await those who keep their eyes on the pattern Christ Jesus and in this life seek to form a character like His. {Lt 82, 1907, par. 11}

может ли Дух Божий влиять на людей напрямую, без посредников?

The Betrayal of Christ

Judas knew how anxious they were to obtain Jesus and offered to betray Him to the chief priests and elders for a few pieces of silver. His love of money led him to agree to betray his Lord into the hands of His bitterest enemies. Satan was working directly through Judas, and in the midst of the impressive scene of the last supper, the traitor was devising plans to betray his Master. Jesus sorrowfully told His disciples that all of them would be offended because of Him that night. But Peter ardently affirmed that although all others should be offended because of Him, he would not be offended. Jesus said to Peter: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31, 32. {EW 166.1}

Иуда знал, как не терпится вождям иудейским схватить Иисуса, и предложил выдать Его первосвященникам и старейшинам за несколько серебряных монет. Страсть к деньгам привела его к тому, что он согласился предать Господа в руки Его злейших врагов. Сатана действовал непосредственно через Иуду, и во время впечатляющего события — последней Вечери — изменник вынашивал планы предательства. Иисус же с горечью поведал ученикам, что все они соблазнятся о Нем в ту ночь. Но Петр пылко возразил, что если и все соблазнятся, то он — никогда. Иисус сказал Петру: «... сатана просил, чтобы сеять вас как пшеницу; но Я молился о тебе, чтобы не оскудела вера твоя; и ты некогда, обратившись, утверди братьев твоих» (*Лк. 22:31, 32*). {РП 166.1}

November 20, 1879

The Great Controversy Between Christ and His Angels and Satan and His Angels

Esau invited Jacob to his home in Seir, and offered to accompany him on the journey. But Jacob had no disposition to accept the offer. He knew that Esau was now under the direct influence of the Spirit of God; when another spirit should come upon him he might greatly change in feelings. Jacob did not refuse the offer, but presented the true condition of his party, his flocks and herds; that they could not travel with the expedition which would be agreeable to Esau and his band. He urged him to return to his own place, while the party would follow on slowly. Esau desired to leave with his brother soldiers to guard him and his company; but Jacob had evidence that they were guarded by a mighty host of heavenly angels, and he courteously declined the favor. The brothers parted with tender feelings. {ST November 20, 1879, par. 15}

Ms 128, 1901

The Principles that Should Control the Lord's Workers

NP
December 24, 1901
Portions of this manuscript are published in AH 283, 388, 488; SD 312; Ev 42, 86; 4MR 297; 11MR 276.

What shall I do? is the inquiry now to be made. Shall I strive for the supremacy? No, no, no! If you will now see that you have grieved the Holy Spirit of Christ, if you will now come into working order and do homage to the Holy Spirit in the office that it holds in the plan of redemption, you will be able to work in co-operation with God. Only in this way can you do honor to Christ's great work, for it is through His mediation that to human agencies are imparted the direct influences of the Holy Spirit to give power to prayer and to entreaty in a united effort to save souls ready to perish. Christians who love Christ will plead for the conversion of souls. It is this first love that so many have lost. {Ms 128, 1901, par. 47}

It was just before this that Jesus had a second time performed the miracle of healing a man possessed, blind and dumb, and the Pharisees had reiterated the charge, "He casteth out devils through the prince of the devils." Matthew 9:34. Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare It to be from Satan, they cut off the **channel** by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul. {DA 321.3}
The Pharisees to whom Jesus spoke this warning did not themselves believe the charge they brought against Him. There was not one of those dignitaries but had felt drawn toward the Saviour. They had heard the Spirit's voice in their own hearts declaring Him to be the Anointed of Israel, and urging them to confess themselves His disciples. In the light of His presence they had realized their unholiness, and had longed for a righteousness which they could not create. But after their rejection of Him it would be too humiliating to receive Him as the Messiah. Having set their feet in the path of unbelief, they were too proud to confess their error. And in order to avoid acknowledging the truth, they tried with desperate violence to dispute the Saviour's teaching. The evidence of His power and mercy exasperated them. They could not prevent the Saviour from working miracles, they could not silence His teaching; but they did everything in their power to misrepresent Him and to falsify His words. Still the convicting Spirit of God followed them, and they had to build up many barriers in order to withstand its power. The mightiest agency that can be brought to bear upon the human heart was striving with them, but they would not yield. {DA 322.1}
It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power. {DA 322.2}

Lt 48, 1897
Daniells, A. G.; Salisbury, W. D.
“Sunnyside,” Cooranbong, New South Wales, Australia
January 21, 1897
Portions of this letter are published in UL 35; ML 157, 162, 217; CTr 231. +Note

I see by faith a channel of light which must come more and more directly to humanity. If those who are connected with God’s work would feel the burden of it, and would realize that they are representatives of Jesus Christ, what a light would go forth from them to others. The Lord presents many opportunities to those in His army, but these opportunities are not always discerned. There are hungry, aching hearts, to whom we could speak words that would be as seed sown in good ground, if we could only see the inner wants of the soul. {Lt 48, 1897, par. 24}
Lt 27, 1896
Daniells, A. G.; Colcord, W. A.; Faulkhead, N. D.; Salisbury, W. D.
“Sunnyside,” Cooranbong, Australia
September 20, 1896
Portions of this letter are published in PM 42-44, 77, 112, 114; 3BC 1154. +Note

The two olive trees, the heavenly messengers, empty the golden oil out of themselves into the golden tubes, that it may flow into the golden bowls, representing the churches. These are to let the light shine forth in glorious brightness. See Revelation 1:20; 2:1. The Lord will not accept the most splendid service unless the work is purified from all selfishness, all pride, and all impurity. There must be soul consecration. The golden oil from the heavenly messengers must be received. This connection with the divine influences will make every worker in the office a living channel of light. Far greater consecration must be shown; active faith must be manifested. The Lord will bless those who are faithful, and make them stewards of His grace. They will be capable of appreciating the fact that they are honored in being privileged to be brought directly into connection with the Lord’s work. The Lord would have all connect with Him in His chosen work. {Lt 27, 1896, par. 25}

November 26, 1861
Testimony to the Church

Those who separate from God and lose their spirituality, do not fall back all at once into a state which the true Witness calls lukewarm. They conform to the world little by little. As its influence steals upon them, they fail to resist it and maintain the warfare. After the first step is taken to have friendship with the world, darkness follows and they are prepared for the next. At every step they take in the downward course darkness gathers about them, until they are enshrouded. As they conform to the world they lose the transforming influence of the Spirit of God. They do not realize their distance from God. They think themselves in good case because they profess to believe the truth. They grow weaker and weaker, until the Spirit of God is withdrawn, and God bids his angels, *Let them alone*! Jesus spues them out of his mouth. He has borne their names to his Father; he has interceded for them, but he ceases his pleadings. Their names are dropped, and they are left with the world. They realize no change. Their profession is the same. There has not been so glaring a departure from the appearance of right. They had become so assimilated to the world that when heaven's light was withdrawn they did not miss it. {RH November 26, 1861, par. 2}

Well, Brother Baker carried out this instruction to the letter. The cautions given were heeded. The light given was, When the seed of truth has been sown in the hearts of the people by the laborers at the camp meeting, then those who remain to follow up the work will, through the Spirit's power, be prepared to ripen off the work and gather in the harvest. The means used before the camp meeting would not be one-third as successful as the same expense and labor put forth after the influence of the meeting had been felt. In many cases such large advertising and distribution of publications hedges up the way instead of preparing it. Now we see a large, deep interest, and if the working forces will walk softly before God; if they will walk humbly, and pray, and watch unto prayer, they will have the co-operation of heavenly angels. Christ will work by His Holy Spirit upon human hearts. {Lt37-1897.}

Those who walk in the light will be drawn by the Spirit of God toward that line of work which the Lord wishes them to do. They are to be encouraged to follow their convictions. I have been shown that if our workers had been encouraged to follow the leading of the Spirit of God, that many, at the close of our general meetings, would have gone forth under the Spirit's guidance to different places to labor for souls; and the result would have been a wide communication of light and truth to men and women who needed instruction in the Word. There are many workers who needed just such an experience as this; but they have not obtained this experience; because human agencies have interposed themselves between them and the Lord. Thus men have been counterworking the plans of God and the influences of the Holy Spirit and heavenly angels who are ordained of God to co-operate with His servants in their labors with Him in the gospel. {Lt88-1908.15}

[1] The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men. {MH 417.2}

[2] Lt 96, 1892

Olsen, O. A.
Adelaide, South Australia
October 14, 1892
Previously unpublished.

Wednesday he requested that we should pray especially for him, and we were drawn out in prayer and had a melting season from the presence of the Lord. His great burden was that the Lord would fit him for the work before him; that he should be capacitated, enlarged, that he could comprehend clearly the things the Lord would have him understand as he passed from place to place, that he could communicate these things intelligently and effectively. The Holy Spirit came into our midst, and our hearts were made very tender. We felt that we could commit Elder Tenney to the care of God, and that His angels would go with him on all the journey, and protect and guide him by His Holy Spirit. {Lt 96, 1892, par. 3}

[3] When Christ ascended to the Father, he did not leave his followers without help. The Holy Spirit, as his representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands so well as he your peculiarities of character. He is watching over you, and if you are willing to be guided by him, he will throw around you influences for good that will enable you to accomplish all his will for you. {YI November 21, 1911, par. 10}

[4]The Stanmore Camp-Meeting (Experiences in Australia)

As the work continued the interest widened and deepened. The working forces, walking softly before God, praying and (244) watching unto prayer, had the cooperation of heavenly angels. Through them and by his Holy Spirit Christ worked upon human hearts. Heavenly intelligences are waiting ever for channels through which they can communicate the light of truth and help in the work to be done in human hearts. {EA 240.8}

[5]Kellogg, J. H.

St. Helena, California
July, 1901
Portions of this letter are published in 12MR 1-2. +Note

I must now say to you, my brother, that the work done at College View regarding the Bakery does not bear God's endorsement. Work of this character will prove a great injury to you and to all who unite with you in it. On both sides things were done that grieved the Spirit of God and the heavenly angels. Some of the brethren manifested great anger. But was there not something to provoke this manifestation of passion? Not all on your part was right nor correct. They had made mistakes, but matters could easily have been adjusted if all things relating to this experience had been handled in an unselfish, benevolent, Christian manner. {Lt112-1901.6}

[6]"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Verse 17.] Amen. Here is the plan in which every holy agency is combined and united for the recovery of man from Satan's snare. Every new force that receives the message is to join their powers of voice and pen to give the warning: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." [Verse 16.] The Lord Jesus unites the wide extremes of divinity and humanity. This work is being done now to instruct the churches everywhere in the clear words of the gospel message. No mysteries are to be brought in. The simple gospel message is to go forth to instruct the churches in the light of the truth. The bright and

morning star is to appear. "I have opened a fountain of life for the perishing world." {Ms151-1906.3}

The Spirit and the church **combined** with Jesus Christ and **angelic beings** are to work, comprising the church agencies [that] are to voice the Holy Spirit's ministry to the world, and inviting, "Come, publish My invitation to all nations, tongues, and people. And whosoever will, let him come and partake of the waters of life freely. And then, by their influence and by their voice and pen, they are to publish the message to be given to all parts of the world. I testify, therefore, that if any man shall alter the words of this book of this prophecy to hinder the practical working of **heavenly angels combined** with **the imparting [of] the Spirit of grace**, and hinder the Word I will have accomplished, I will visit him with severest retribution. Nothing is to be said or done to lessen the efficiency of the messages which I have ordained to come to all nations, all tongues, and all people." {Ms151-1906.4}

[7]Ms 165, 1899
Words of Counsel to Ministers and Physicians
NP
December 26, 1899 [typed]
Portions of this manuscript are published in TMK 304; 1BC 1113; 6BC 1084-1085, 1087; 7ABC 461, 476; 1MR 223-224; 5MR 114, 134-135. +Note

Let every one remember the words, "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] God works upon mind and heart, and this work produces character. "Ye are God's building." You are representatives of the great Master-Worker. God forbid that we should neglect to learn the trade of character building. The course to be pursued in this work is not according to the ideas of the world; the fashioning is not similar to the fashioning of the world. Those who enter the work of God without hiding self in Christ will soon disconnect themselves from the Master's building. {Ms 165, 1899, par. 13}

[8]June 10, 1902
The Promise of the Spirit

The necessity of the Holy Spirit's working should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths that have been intrusted to human beings will lose their power on the mind. It is not enough for us to have a knowledge of the truth. We are to walk and work in love, conforming our will to the will of God. Of those who do this the Lord declares, "I will put my laws into their mind, and write them in their hearts." God is the mighty, all-powerful agency in this work of transformation. By his Holy Spirit he writes his law in the heart. {RH June 10, 1902, par. 6}

[9]Ms 83, 1901
God's Purpose for His Sanitariums
NP
August 26, 1901
Portions of this manuscript are published in Ev 210-211; 1MR 227.

Taking humanity, Christ died in the place of the transgressor, that the transgressor, though fallen, might by the Saviour's resurrection, ascension, and mediation, receive the Holy Spirit. Christ was humiliated that man, estranged from God, might be cleansed and purified and sanctified, made mete to receive the inheritance of the saints in light. {Ms 83, 1901, par. 3}

[10]SSW - Sabbath-School Worker
February 1, 1896
Prayer Effectual

The Lord will not leave his afflicted, tried children to be the sport of Satan's temptations. It

is our privilege to trust in Jesus. The heavens are full of rich blessings, and it is our privilege to have the joy of Christ in us that our joy may be full. We have not because we ask not, or because we do not pray in faith, believing that we shall be blessed with the special influence of the Holy Spirit. **To the true seeker through the mediation of Christ the gracious influences of the Holy Spirit are imparted** in order that the receiver may impart a knowledge of saving truth. Why do we not believe the plain "Thus saith the Lord"? Do not cease to pray under any circumstances. The spirit may be willing but the flesh may be weak, but Jesus knows all about that. In your weakness you are not to be anxious; for anxiety means doubt and distrust. You are simply to believe that Christ is able to save unto the uttermost all who come unto God by him, seeing he ever liveth to make intercession for us. What does intercession comprehend?—It is the golden chain which binds finite man to the throne of the infinite God. The human agent whom Christ has died to save importunes the throne of God, and his petition is taken up by Jesus, who has purchased him with his own blood. Our great High Priest places his righteousness on the side of the sincere suppliant, and the prayer of Christ blends with that of the human petitioner. Christ has urged that his people pray without ceasing. This does not mean that we should always be upon our knees, but that prayer is to be as the breath of the soul. Our silent requests, wherever we may be, are to be ascending unto God, and Jesus, our Advocate, pleads in our behalf, bearing up with the incense of his righteousness our requests to the Father. The Lord Jesus loves his people, and when they put their trust in him, depending wholly upon him, he strengthens them. **He will live through them, giving them the inspiration of his sanctifying Spirit, imparting to the soul a vital transfusion of himself. He acts through their faculties, and causes them to choose his will and to act out his character.** With the apostle Paul they then may say. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Christ impresses upon the mind of believers the fact that they are to have the glory which the Father has given him, in order that all who love and serve him may be one with God. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.... And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [character], which thou hast given me; for thou lovedst me before the foundation of the world." {SSW February 1, 1896, par. 3}

[11]The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men. {DA 143.1}

[12]Lt 100, 1894
Caro, Sister
Campground, Middle Brighton, Australia
January 12, 1894
Portions of this letter are published in 4Bio 116-117. +Note

This camp meeting is advertising us as nothing else could. The people say it is a wonder of wonders, this city of clean, white tents. O, I am so thankful that the Captain of the Lord's host is upon the encampment. The believers are being blessed. Elder Corliss has presented the Word of God in clear lines; several are just deciding for the truth. That which gives us greatest joy is the outside interest. We hear from many, such expressions as these: "This is more than we hoped for.

We are surprised every day with the new and precious things that are opened to us from the Word of God. The reception of the Holy Spirit is an invaluable blessing. Our faith is confirmed, our hopes brightened, our belief in the testimony of Scripture made strong." {Lt 100, 1894, par. 6}

[13]Ms 16, 1900

The Work for this Time
NP
February 20, 1900 [typed]
Portions of this manuscript are published in Ev 230; WM 258-259; 7BC 974, 980. +Note

Christ's injunction regarding the importance of preserving unity is sufficiently plain for all to understand. God would make His people honorable if they would die to self. In the heavenly courts **angels** wait to receive from God **the holy oil**, which is to be emptied into vessels prepared for it. **These holy ones** take a special part in the service of man. They prepare the heart to receive **the holy oil**, given that Christ may be all and in all. {Ms 16, 1900, par. 30}

[14]Man thus becomes, through the agency of the Holy Spirit, the agent by which souls are brought into the kingdom of heaven. Through sanctification of the Spirit he is a light to direct souls in the path of right and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened with the spiritual life and re-invigorated. Through the imputed righteousness of Christ the Christian is placed on vantage ground and becomes a channel through which the Holy Spirit can work, and the work done through the human agent does not disappoint our Redeemer, for in such instruments He does not plead in vain with the souls of men.

[15]The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens; God himself above the ladder, and his glory shining upon every round; angels ascending and descending upon this ladder of shining brightness, is a symbol of constant communication kept up between this world and heavenly places. God accomplishes his will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth. The ladder represented to Jacob the world's Redeemer, who links earth and heaven together. Every one who has seen the evidence and light of truth and accepts the truth, professing his faith in Jesus Christ, is a missionary in the highest sense of the word. He is the receiver of heavenly treasures, and it is his duty to impart them, to diffuse that which he has received. {CE 155.2}

[16]I write this because any moment my life may be ended. Unless there is a breaking away from the influence that Satan has prepared, and a reviving of the testimonies that God has given, souls will perish in their delusion. They will accept fallacy after fallacy and will thus keep up a disunion that will always exist until those who have been deceived take their stand on the right platform. All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished. Work will be done in the simplicity of true godliness, and the old, old times will be back when, under the Holy Spirit's guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit. {Ms 21, 1906, par. 18}

[17]Ms 78, 1901

Sermon/"I have words to speak to our ..."
Oakland, California
June 1901 [Typed August 13, 1901]
Portions of this manuscript are published in LHU 292; 1BC 1081; 9MR 380. +Note

The Lord calls upon His people to put far from them every stumbling block. Be filled with the Holy Spirit. To unite man with God and with his fellow men, to restore to human beings the

benevolence lost through sin, this is the glory of the gospel. Let the church arise and shine; for her light has come, and the glory of the Lord is risen upon her. Let the members strive earnestly to obtain the victory over self. {Ms 78, 1901, par. 23}

God works untiringly **through His heavenly messengers** to make the members of His church of one heart and one mind. Jealousy and evil surmising are from Satan. We cannot be one with Christ until the heart is cleansed from selfishness. Let every church member put away this sin, replacing it with Christlike love. {Ms 78, 1901, par. 30}

[18] When Christ's prayer is fully believed, when its instruction is brought into the daily life of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden bonds of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified Himself can sanctify His disciples. United with Him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us. {8T 243.3}

[19]We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love. {DA 297.3}

[20] A measure of the Spirit is given to every man to profit withal. Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But the Spirit of God does not interfere with the freedom of the human agent. Lyndon, Sydney

Napier, New Zealand

September 21, 1893

Portions of this letter are published in HP 171, 172; 3BC 1147; TMK 57, 309; ML 103.